

A. S. MEETINGS ON THE SABBATH.

We copy the following correspondence from the *Scottish Press*. It has grown out of the circumstance, that at the Anti-Slavery Conference held at Manchester, on the 1st of August, 1854, Rev. W. Guest was reported to have made 'some strong remarks in reprobation of the practice of the American Anti-Slavery Society, in holding its meetings upon the Sabbath, which he considered to be a violation of the principles of Christian churches, and a contravention of the public feeling.'

To the Editor of the *Scottish Press*.

Sir,—Will you grant me insertion in your next issue, of a few lines, not in reply to Mr. May's letter in the *Scottish Press* of the 22nd ult., in defence of the meetings of the American Anti-Slavery Society on the Sabbath day, but on the question which was raised by me at the late Anti-Slavery Conference in Manchester. While I made no notes of the words used by me on this subject, I have, nevertheless, a strong and confident impression that the published report, which represents my remarks as 'reprobating' the practice of Sabbath meetings 'in very strong terms,' is not correct. I was in no humor to reprobate what was done by earnest and often suffering advocates of anti-slavery sentiments in America. What I did say was—that it appeared to me to have been undesirable, for the sake of the slave, that the American Anti-Slavery Society should have held its second decade in Philadelphia on the Saturday and Sunday of December last, rather than on the Friday and Saturday, or any other days. I did not at all raise the question of the propriety or unpropriety of Sabbath meetings. The world has turned out of power in such a broad manner as that of abolition. My observations were directed not to what was lawful, but what was expedient. Gentlemen who were present in Philadelphia during the morning and evening sessions on the Sabbath, held views that no doubt fully justified to their own consciences their selection of that day. It is not fitting that any party in this or the other hemisphere should not 'reprobate' their doings. But there are Christians in the Northern States of America, who are abolitionists, and also in this country; and of the latter, I am free to confess I am one, who think that this subject of slavery is now closely interwoven with all their political relations, as a great Union, with the internal government, and representation of individual States, and with manifold collateral topics, that they do not think it well to hold public meetings in relation to it on the Sabbath day. They conceive that to select that day for political animadversion or controversy, would be neither in harmony with their views of the sanctity of the Sabbath, nor tend to their own moral and spiritual ability to withstand slave-owners and all other wrong-doers. The leaders of the American Anti-Slavery Society may indeed be classed I speak of mistaken, but this does not justify them in doing violence to their opinions. Nor is it quite true, as Mr. May says, that the meetings on the Sabbath are 'simple, solemn, and devout.' It would be a singular compilation of terms to apply either of the two latter to the meetings which are on Mr. Jos. H. Parsons' conferences, during the Sabbath meeting in Philadelphia, to the English aristocracy. I pleaded, however, in Manchester, and do still, that for the sake of three millions and a half in bondage, we should refrain from any procedure that would give pain to our brethren, by outraging some of their dearest and noblest convictions. Surely a union of forces is of the utmost importance, in the presence of such a huge iniquity as American slavery, and there cannot be union, unless we take heed of offending what is dear to each other. And let it be remembered, that with the gentlemen of the American Anti-Slavery Society, there can be no objection of conscience to giving way on this matter of the Sabbath. They could as pleasantly meet on the Tuesday as on the Sunday. This indifference to days, however, does not attach to the party on the other side.—Proper also is it to add here, that the cause of freedom is not necessarily advanced by Sabbath meetings above all others, as Mr. May's logic would almost imply. It may be true, as I remarked at Manchester, in reply to Mr. Garrison's reference to our Lord, that it would be a gross affront of ceremonial observance to refuse to lift a sheep out of a pit on the Sabbath day, and equally wicked to refuse to do anything for the slave on that day. But the question is, it is to be better, and more in time for public meetings. And surely it would be an extraordinary mode of honoring the Sabbath, for a man to let a sheep lie in a pit all the six days of the week, and choose the Sabbath day for delivering it. Let me re-state, in conclusion, that it was not in the spirit of reprobation that I spoke of the American Anti-Slavery Society, as may be seen by reference to the Manchester papers. I acknowledge I did thus speak, and must ever do so, of those who disown their profession of the equalizing influences of Christianity by a pro-slavery advocacy. But, among others, I sought union, and that each party should avoid doing aught that would prevent their standing side by side. I said, further, feeling persuaded that I might thus interpret English feeling, that if the gentlemen who originated the Anti-Slavery Conference in Manchester had held Sabbath views which would have allowed them to hold the meeting on the Lord's day, they would have refrained from doing so out of regard to the sentiments and opinions of their fellow-citizens and Christians who thought otherwise; and in that assertion, I believe I had the token of concurrence from every gentleman on the platform. I am yours very truly,

WILLIAM GUEST.
Leeds, Sept. 25.

REPLY BY PARKER PILLSBURY.

To the Editor of the *Scottish Press*.

Mr. Editor.—Permit me to thank you for inserting my dear excellent paper the reason given by the Rev. Mr. May, of Boston, why American abolitionists hold their anti-slavery meetings on the first as well as on other days of the week.

In your last, I see a reply to Mr. May from Rev. Mr. Guest, of Leeds; but as neither that excellent gentleman nor myself can have any wish or reason for a newspaper controversy on the Sabbath question, if you will just allow me to correct a few misapprehensions into which some people who will read his remarks may fall, I will dismiss the subject.

It is a serious mistake when Mr. Guest says that 'with the American Anti-Slavery Society, there can be no objection to giving way on this matter of the Sabbath.'

They have the same objection that any true minister would have, and should have, to giving up the best day of all the seven—that day which *custom* and *usage* (if not God himself) have set apart, as the great speaking and hearing, giving and receiving instruction-day—when more can be done, and is done, to influence the public mind and heart than on all the other days of the week—the day, especially, when more *pro-slavery* religion is proclaimed than on all other days besides. The American abolitionists could not surrender that day without incurring the deepest shame.

Mr. Guest alludes to some who *might* let the sheep lie in the pit all the six days, and choosing the Sabbath on which to lift it out.' Of course, he does not charge the abolitionists with any such absurdity. No day in the seven, no hour in the twenty-four, is unimproved by them. Their peculiar mission is 'to preach deliverance to the captive, and the opening of the prison to them that are bound'; and no day, in their judgment, is too holy for such a work.

If my respected friend Mr. Guest cannot work with us on the first day of the week, let him be faithful on the other six, and he will find the American abolitionists ever ready, not only to *respect*, but to *defend* his right of conscience. But let not those of his persuasion attempt, on the other hand, to abridge our right of conscience in this matter. American ministers occasionally preach anti-slavery, and sometimes *sensibilities* about liberty! We believe that the continuance of the Fugitive Slave Law is fraught with more of the elements of excitement and agitation than would ever have resulted from Northern determination not to pass it. The effect has been simply to transfer the excitement from one part of the country to the other; with what result we are only beginning, as yet, to see.

These inimitable vocalists, the HUTCHINSONS, have given several concerts in this city, within the last ten days, to crowded and delighted audiences, and never have their voices seemed more charming. Their last concert is to be given this (Friday) evening, at the Metropole, and is to be a grand success.

We hope that those who comment upon the doings of those abolitionists at Worcester will remember also another fact, viz.: that those whom Butman was indebted for safety, and perhaps life, were all of them prominent abolitionists.—N. Y. Christian Inquirer.

HENRY J. GARDNER AND HIS PRO-SLAVERY ANTecedents.

In reference to the pro-slavery antecedents of Henry J. Gardner, Esq., Judge Allen, of Worcester, says—

The rescue of Shadrach in 1851, by a few colored men, will be remembered, and also the aid made by President Fillmore on that occasion. He thought the Union endangered by the sudden act of a few friends of the fugitive, and issued his unnecessary, ridiculous and insulting proclamation, 'Union men,' in the language of the day, rushed to his aid, and the city government of Boston passed resolutions in support of his action. Mr. G. was satisfied with the resolves, as they were drawn up by a gentleman whom love of the compromises was unquestioned, outstripped his compeers in his eagerness to sustain the fugitive slave law.

The whole proceeding has been published in the newspapers within a few days, and there is no need of extending this communication by inserting it. There has also been published within the same period, the call for a public meeting, &c., the purpose of nomination, Mr. Webster for the Presidency, signed by Henry J. Gardner, B. B. Curtis, Samuel A. Eliot, and other intense 'Union men.' This was printed in 1851, and yet Mr. G. says—

—Will you grant me insertion in your next issue, of a few lines, not in reply to Mr. May's letter in the *Scottish Press* of the 22nd ult., in defence of the meetings of the American Anti-Slavery Society on the Sabbath day, but on the question which was raised by me at the late Anti-Slavery Conference in Manchester. While I made no notes of the words used by me on this subject, I have, nevertheless, a strong and confident impression that the published report, which represents my remarks as 'reprobating' the practice of Sabbath meetings 'in very strong terms,' is not correct. I was in no humor to reprobate what was done by earnest and often suffering advocates of anti-slavery sentiments in America. What I did say was—that it appeared to me to have been undesirable, for the sake of the slave, that the American Anti-Slavery Society should have held its second decade in Philadelphia on the Saturday and Sunday of December last, rather than on the Friday and Saturday, or any other days. I did not at all raise the question of the propriety or unpropriety of Sabbath meetings. The world has turned out of power in such a broad manner as that of abolition. My observations were directed not to what was lawful, but what was expedient. Gentlemen who were present in Philadelphia during the morning and evening sessions on the Sabbath, held views that no doubt fully justified to their own consciences their selection of that day. It is not fitting that any party in this or the other hemisphere should not 'reprobate' their doings. But there are Christians in the Northern States of America, who are abolitionists, and also in this country; and of the latter, I am free to confess I am one, who think that this subject of slavery is now closely interwoven with all their political relations, as a great Union, with the internal government, and representation of individual States, and with manifold collateral topics, that they do not think it well to hold public meetings in relation to it on the Sabbath day. They conceive that to select that day for political animadversion or controversy, would be neither in harmony with their views of the sanctity of the Sabbath, nor tend to their own moral and spiritual ability to withstand slave-owners and all other wrong-doers.

These results are in the chosen language of Mr. G. and his associates. Having taken credit to himself, as one of the people of Boston, that the fugitive law had not been merely conformed to, but 'executed,' not by the officers of the United States, but by themselves, the people of Boston, what hypocrisy does it not manifest, now to start back, when others say for him what he said for himself! Other evidence will be adduced, should it be thought useful, which the shortness of the time prevents from being now produced, and laid before the public.

It is proof that Mr. Gardner has not been a pro-slavery man, he states what he calls 'one fact,' that is, his alleged action in the Whig Committee last spring. It would be pleasant, indeed, to find one fact, honestly stated, in the letter of Mr. Gardner. But, unfortunately for him, this solitary claim is destroyed by the testimony of his associates on that committee. I leave that issue to his associates. But there are two more pieces of evidence adduced by him in support of his anti-slavery pretensions. He says he signed a petition 'last June for the repeal of the fugitive slave law.' So did John H. Pearson, whose name as a slave catcher is familiar to all, and to many others who have been his right-hand friends, in a moment of indignation at what was called the treacherous nature of the South to fulfil its part of the bargain.

What is the cause of those in bondage to expect from this 'Know Nothing' party may be inferred from the articles we have inserted this week in the *Review of Oppressors*, from various journals assuming to be the organs of that party. If any thing more pro-slavery in spirit can be found in any of the Southern newspapers, we should like to see it. And yet this is the party to which the Free Soilers of Massachusetts have gone over almost in a body—Henry Wilson leading off in a warm congratulatory speech in view of its success! So much for political abolitionism! Was there ever such whiffing as this?

GRANVILLE SHARP, THE PHILANTHROPIST.

On Monday evening last, the opening lecture of the series to be delivered before the Boston Mercantile Library Association was given in the Tremont Temple, by Hon. CHARLES SUMNER. Every thing conspired to make it a most unpropitious evening for securing a full attendance—the long-protracted rain-storm still continuing, and the excitement being general in the city to obtain the earliest election returns—yet the spacious Temple was entirely filled by an intelligent and highly appreciative audience. On Mr. Sumner taking the platform, he was greeted with repeated rounds of applause, indicative of the enthusiasm which his many conduct at Washington has kindled in the breasts of Northern freemen. With admirable judgment and tact, he chose for his theme the life and services of GRANVILLE SHARP, the British philanthropist, to whom the world is wholly indebted for the irreversible decree, that the slave sets his foot on British ground becomes that instant free; who preceded CLARKSON and WILBERFORCE in seeking the abolition of slavery and the slave trade, and surpassed them in clear-sightedness and fidelity to principle; and if your Honor, or Charles Sumner, or Henry Wilson, or even the pious Theodore Parker, should secrete yourselves, or any one of you, on board any of my vessels, you may be assured you should be retained on the shores of old Massachusetts, and given up to the care of the slaves.

As to my taking him back in one of my vessels, I plead guilty; and let fifty similar cases occur, I shall surely land them from their starting point, if in my power to do so. No one has any right to walk into my house or my ship, to make it his home or vehicle, without first asking consent: and if your Honor, or Charles Sumner, or Henry Wilson, or even the pious Theodore Parker, should secrete yourselves, or any one of you, on board any of my vessels, you may be assured you should be retained on the shores of old Massachusetts, and given up to the care of the slaves.

You well know there are Slave laws, South as well as in Massachusetts, and for us to hold on those States, every person is amenable thereto; therefore we should not surrender that day to their severe penalties, if they violate them.

Your antecedents towards the slaves are too well known to be remarked on, and I will only say every act of your party, and particularly the leaders, are corrupt and void of all principle, and their whole management has been for selfish motives, down to the last act, in the drama of their fusion with the Know Nothings.

It is true, I signed a petition for the repeal of the Fugitive Slave Act, and until the South retraces their steps, to the full understanding of the compromise of 1850, it is immaterial to me how many of their peculiar property use their locomotives and escape, provided they do not endanger the life or property of innocent persons.

JOHN H. PEARSON.

ANTI-SLAVERY EXCITEMENT IN WORCESTER, MASS.—Our readers are probably familiar with the facts connected with the treatment of one Asa O. Butman, in Worcester, grounded on his connection with the cause of Burns and Simeon. Those who are not acquainted with the arrest of Burns and Simeon, will find the account of his trial, and the subsequent trial of his co-defendants, in the *Evening Telegraph* of Tuesday.

The poem delivered on the occasion by FRANCIS M. FISCH, Esq., of Ithaca, N. Y., was well received, and indicated the possession of a fine poetic taste.

It was a humiliating as well as singular commentary upon the noble effort of Mr. SUMNER in behalf of freedom and humanity, to hear it announced that the lecture for Monday evening next would be the Rev. OVIDE DEWEY, the upholder of the Fugitive Slave Bill, who is ready to send his mother or his brother into slavery, but who is a slaveholder in the state of Massachusetts. That such a man is selected as worthy of countenance and patronage is a reproach to the Mercantile Library Association, and a sad indication of the lack of true manhood in the city of Boston. Certainly we shall not be among his auditors.

THE HUTCHINSONS.

These inimitable vocalists, the HUTCHINSONS, have given several concerts in this city, within the last ten days, to crowded and delighted audiences, and never have their voices seemed more charming. Their last concert is to be given this (Friday) evening, at the Metropole, and is to be a grand success.

We hope that those who comment upon the doings of those abolitionists at Worcester will remember also another fact, viz.: that those whom Butman was indebted for safety, and perhaps life, were all of them prominent abolitionists.—N. Y. Christian Inquirer.

Glasgow, 30th September, 1854.

THE LIBERATOR.

No Union with Slaveholders.

BOSTON, NOVEMBER 17, 1854.

TRIUMPH OF 'KNOW-NOTHINGISM.'

The annual State Election took place in this Commonwealth on Monday last; the result of which demonstrates that, previous thereto, in one sense at least, 'know-nothingism' was a universal infamy; for who was wild, or so enthusiastic, as to dream that a party unheeded at the last election, with a self-chosen cognomen as ridiculous as *savages* itself could invent, operating through invisible agencies, avowing no other object than that of proscribing men on account of their foreign birth and peculiar religious faith, afraid or unwilling to hold a single public meeting, and burrowing in secret holes in the dark, would suddenly spring up, snap asunder the strongest ties of party, enlist under its banner the most incongruous elements, absorb the elective strength of the State, and carry every thing before it with the sweep of a whirlwind, leaving only the smallest fragments of the three parties which were struggling for supremacy? Yet such is the literal fact. Nothing like it can be found in the political history of this country. Even now, with the figures staring us in the face, it seems almost incredible. The Whig party is utterly broken—the Democratic party annihilated—and the Free Soil party no where—neither man, distinictively and independently, without concealment and without compromise.

The Know-Nothings have succeeded in electing their candidate for Governor, H. J. Gardner, by a vote (in round numbers) of 81,000, against Washburn, (Whig,) who received 27,000—Bishop, (Dem.) 15,600—and Wilson, (Republican alias Free Soil,) 7000—with 1200 scattering votes. Of State Senators, they have elected 33—all.

They have also elected 85 Representatives, to 6 Whigs, 1 Democrat, and 1 Republican. All their Congressional candidates have been elected, as follows:—

1—Robert B. Hall, of Plymouth, Whig.

2—James Buffington, of Fall River, Whig.

3—Wm. S. Damrell, of Delian, Free Soil.

4—L. B. Comins, of Roxbury, Free Soil.

5—Anson Burlingame, of Cambridge, Free Soil.

6—Timothy Davis, of Gloucester, Democrat.

7—N. P. Banks, Jr., of Waltham, Democrat.

8—Chamney Knapp, of Lowell, Free Soil.

9—Alexander De Witt, of Worcester, Free Soil.

10—Henry Morris, of Springfield, Whig.

11—Mark Trafton, of Westfield, Free Soil.

In Boston, the vote was 7661; Washburn, 4196; Bishop, 1252; Wilson, 401; Scattering, 33. Last year, Washburn received 7730; Bishop, 2455; Wilson, 1404; Wales, 811.

These results are in the chosen language of Mr. G. and his associates. Having taken credit to himself, as one of the people of Boston, that the fugitive law had not been merely conformed to, but 'executed,' not by the officers of the United States, but by themselves, the people of Boston, what hypocrisy does it not manifest, now to start back, when others say for him what he said for himself!

It is not to be denied, however, that Mr. G. did offer his aid on that occasion. Why should he not?

He was a supporter of the compromises, of which he was a part.

He was a member of the Free Soil party.

He was a member of the Free Soil party.

He was a member of the Free Soil party.

He was a member of the Free Soil party.

He was a member of the Free Soil party.

He was a member of the Free Soil party.

He was a member of the Free Soil party.

He was a member of the Free Soil party.

He was a member of the Free Soil party.

He was a member of the Free Soil party.

He was a member of the Free Soil party.

He was a member of the Free Soil party.

He was a member of the Free Soil party.

He was a member of the Free Soil party.

He was a member of the Free Soil party.

was apparent. It being on the eve of election, I fear that the interest might be merely political, and consequently temporary. I am, however, happily disappointed, as I have not yet seen any diminution of interest, so far as I have gone.

Our meetings at Adrian were excellent. They were well attended throughout, and were certainly equal to any reasonable expectation in interest and pleasure. The Michigan Anti-Slavery Society is in the hands of thoughtful, and gives promise of much usefulness.

Northern Indiana is a most promising field for anti-slavery labor. I held a deeply interesting series of meetings in the town of Greenfield. Although the evenings were dark and the storm threatening, yet teams were there, full freighted, from the distance of six miles.

I am now with Charles and Josephine Griffing, who are thoughtful and very agreeable companions.

Saturday evening, we closed a very interesting series of meetings in Angola. We commenced here last evening with a full house, and feel assured of a successful effort.

The ministers and churches here are much behind the public in anti-slavery interest, and are generally ignorant of the truth. The only opposition we had in Angola was from a Free Soil priest and a Free Soil lawyer. Most of them, however, only succeeded in rendering themselves ridiculous and our cause a real service, as the weakness of their positions enabled the people to see, by contrast, the strength of ours.

After coming to the West, I could not see and feel so well the importance of anti-slavery labor here, as in the physical, so in the moral sphere of labor, the former lessens a much larger return for his efforts in New England. The people are less under the influence of sects and parties and conventionalities. They have more of individual, manly character than in the older, and, as they are called, more refined, but really more boorish circles of society.

The people here our arguments with candor, and if we say "peculiar views," yet we cannot but see that the tone and intelligence of anti-slavery feeling is somewhat improved by every such hearing. Our friends here are in good spirits and high hopes.

But a few days since, a party of refugees, seventeen in number, a very-looking company, passed through here, on their way to Canada.

A number of friends here have been prosecuted for aiding refugee slaves, but, nothing discouraged, they continue the good work, and the blessing of those who are ready to perish rests upon them.

Yours, for God and humanity,

A. T. FOSS.

LECTURES ON THE STATE OF EUROPE

We beg leave to call the special attention of our readers in Boston and its vicinity, to the Course of Lectures on the Present Political State and Prospects of Europe, in process of delivery this city (at the Mechanics) and in Cambridge, by Dr. Sonnen, a German exile in the cause of European liberty, who comes among us with the highest recommendations as to his erudition, ability and masterious character. The *Mercantile Journal* says that "the lecturer's fine voice and unaffected manner, but, above all, his comprehensive learning, profound historical insight and splendid generalization, are such that I feel very desirous that all should have the pleasure of hearing him."

The Rev. Henry Ward Beecher, writing to a gentleman in Albany, says—"If you wish to do the greatest possible service to Albany, and to the progress of the soundest and deepest ideas of liberty, do not fail to be enthusiastic in securing a large audience for Dr. Solger. I regard his course of lectures as the most important contribution that I have ever known to the public, on the side of right ideas." These strong commendations (to which many more might be added) should secure a full attendance. There ought to be a more general interest felt in the cause of liberty in Europe. Alas! it is our own system of chattel slavery that makes us indifferent to that cause in all climes.

WENDELL PHILLIPS AT THE WEST.

Mr. Phillips will leave this city in a few days on a lecturing excursion West, as far as Detroit on the North, and Cincinnati on the South. How well his time is to be employed, during his absence, may be seen by the following programme, which circumstances may slightly change in one or two instances. These lectures will be delivered mostly before levees.

Monday, November 23, Lee, Mass.

Tuesday, " 21, Utica, N. Y.

Wednesday, " 22, Penn Yan, "

Thursday, " 23, Rochester, "

Friday, " 24, Syracuse, "

Saturday, " 25, Rome, "

Sunday, " 26, Syracuse, "

Monday, " 27, Hamilton, C. W.

Tuesday, " 28, Detroit, Mich.

Wednesday, " 29, Cleveland, Ohio.

Friday, December 1, Zanesville, "

Saturday, " 2, Cincinnati, "

Tuesday, " 5, Elmira, N. Y.

Wednesday, " 6, Binghamton, "

Thursday, " 7, Middletown, "

Saturday, " 9, Philadelphia, Pa.

Sunday, " 10, "

ANOTHER THRILLING PUBLICATION.

Ida May: A Story of Things Actual and Possible. By MARY LANGDON. Boston: Phillips, Sampson & Co. 1854. pp. 478.

Though there will never be another "Uncle Tom's Cabin," to be translated into all tongues, and to thrill with electric power the civilized world, for such a phenomenon can happen only once, no matter what may follow as a sequence, yet the present work, relating to the present system so vividly portrayed by Mrs. Stowe, is deserving of high commendation for its artistic skill, its unexaggerated tone, its lifelike delineations, its absorbing interest, and its philosophical design. "Mary Langdon," we presume, is merely a *nom de guerre*. The real author is a lady—but beyond this we know nothing more, except that we are quite sure that the New York *Evening Post* is in error in surmising her to be Mrs. Stowe. She says, in her Preface, that the story embodies ideas and impressions received by her during a residence at the South; that, in the various combinations of society existing in the slave States, there may be brighter, and more certainly darker scenes, than any here depicted; but she has professed to take a medium course. She has chosen for her motto—We speak that we do know, and testify that we have seen." May her book find multitudes of purchasers and millions of readers, and prove highly instrumental for the overthrow of the most impious and the most cruel system of oppression, beneath the sky! [For an extract from it, see our first page.]

Railroad Accident.—We learn from the *Manchester H. L. Mirror* that Jesus W. Long, of that city, fireman on the freight train on the Manchester and Lawrence Railroad, was run over at Windham, on Friday morning, and died in about two weeks. The accident occurred near Parsonville, Virginia.

Railroad Accident.—We learn from the *Southville Railroad* ran over a cow on Thursday, and was thrown off the track in consequence. The fireman was instantly killed and eight or ten of the passengers seriously injured. A considerable number of the passengers received severe cuts, bruises, &c. The accident occurred near Parsonville, Virginia.

Railroad Accident.—We learn from the *Michigan Central Railroad*—That the fireman of the *Michigan Central Railroad*, at Toledo, November 11—This morning, an accident occurred on the Michigan Central Railroad, of which we have not yet been able to gather full particulars. The passenger train from the West came in collision with the passenger train from Toledo, near Sturgis, smashing the locomotive, the baggage and passenger cars, and injuring severely several of the passengers.

What is Lucy's Stone's post office address? Several letters of the American Anti-Slavery Society, (asking for the American Anti-Slavery Society,) will readily understand that such mistakes might accidentally occur and will, we trust, regard it as simply a mistake.—M.

What is Lucy's Stone's post office address? Several letters of the American Anti-Slavery Society, (asking for the American Anti-Slavery Society,) will readily understand that such mistakes might accidentally occur and will, we trust, regard it as simply a mistake.—M.

From the Detroit Tribune.
THE ACCIDENT ON THE GREAT WESTERN RAIL-

ABSTINENCE FROM TOBACCO. TO THE DOERS OF GOOD OF EVERY NAME AND PLACE.

It is known, to some extent, that, for several years, I have been employed in shewing the INJURIES INFlicted BY TOBACCO upon Youth and all classes of men. A beginning has been made, a Reform, I trust, is manifestly in progress.

The use of this poison, with millions, who are its victims, is purely a sin of ignorance. They perish for lack of knowledge. It need not be any longer; good and able men have written Books and Tracts, well adapted to open blind eyes and stay the march of this destroyer. These books may be had, at reasonable prices, at the Temperance Depository, up stairs, No. 11 Cornhill, Boston, and also at No. 5.

It gives me pleasure, in answer to friendly inquiries, to state that I have made a deposit of my own Books at the above named place, together with *Medals* and a rich variety of *Envelopes* and *Cards*, all of an *Anti-Tobacco kind*.

I request those who love to do good, to step into this Depository, and look at this novel array of missiles against this noxious, noxious abomination.

I request those who love Sabbath Schools, and the millions of rising youth, to send in orders for *Uncle Toby's Stories on Tobacco, Addressed to American Youth*, together with the beautiful *Medals* which accompany them, and which pledge the little fellows to entire abstinence. In doing this, you will nip the evil in the bud, forestall mischief, and aid me in my toilsome efforts to do good. I add, these articles may be had at my residence in Fitchburg.

GEO. TRASK.
Fitchburg, November, 1854.

A correspondent of the Boston *Bea* writes to the editor of that paper in the following pathetic strain—

DO YOU NOT PAY THE MILITARY? Yes, why don't they? Can you answer that question, Mr. Editor? It is time that some one should. I hear it asked every day by military men, "When are we going to be paid?" for the service which we did during the Burns campaign?

The passenger engine and tender were lying at the foot of the embankment—some twenty feet high—bottom side upwards, smashed into fragments, with the smoke stack and iron portions embedded in the marsh, which at this point (Baptist Creek) stretches away on both sides of the road. The fire had been thrown completely out, and the hot cinders were smoking in the wet grass. The first baggage car was perfectly unbroken, and the second, though a little damaged, was the same as the others. His head, too, appeared to have been directly struck, so that he lay dead.

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was a *peculiar vi-*—we must be paid for the service which we did during the Burns campaign?

The engine was

POETRY.

For the Liberator.

SWEET LULU MAE.
 'Twas a calm, still night, and the moon's pale light
 Fell softly o'er the bay,
 Where, anchored in the broad Lagoon,
 A slave-ship waiting lay.
 'Oh! Lulu, dear Lulu, sweet Lulu Mae!
 Now the sails are spread, and the rising tide
 Has borne thee far away.

She has gone, she has gone to the Planter's home,
 A home of wealth and pride;
 But, ah! she has gone to a life of shame,
 Mine own sweet promised Bride!

'Oh! Lulu, dear Lulu, lost Lulu Mae!
 Now the sails are spread, and the rising tide
 Has borne thee far away.

No more her voice, so soft and low,
 I shall hear at the cabin door;
 No more her words of love will cheer,
 When the toils of the day are o'er!

'Oh! Lulu, dear Lulu, sweet Lulu Mae!
 Now the sails are spread, and the rising tide
 Has borne thee far away.

They bore her weeping from my side,
 My precious one they sold;
 The young, the beautiful, the pure,
 They bargained for base gold.

'Oh! Lulu, dear Lulu, sweet Lulu Mae!
 Now the sails are spread, and the rising tide
 Has borne thee far away.

I'm alone, all alone—there are none to love,
 There are none to heed me now;
 Would that the seat of death were set
 Upon this aching bane!

'Oh! Lulu, dear Lulu, lost Lulu Mae!
 Now the sails are spread, and the rising tide
 Has borne thee far away.

Barre, Mass. CARRIE
 For the Liberator.

THE FUGITIVE SLAVE.

I am free! Oh, Nature, thy panting child
 Hath broken his chains, and fled to thee!
 Ye forests deep, ye lone prairies wild,
 Your turf is prest by the step of the free!

I am free, ye beasts! 'tis your master's tread,
 The lord of all 'neath the sky's blue dome;
 'Tis God's own image, who lifts his head,
 A slave no more, to his Father's home.

I am free, ye birds! gay, happy things!
 I am God's free creature as well as ye;
 Oh, as ye soar on your lightsome wings,
 Carol to heaven that the slave is free!

I am free!—no chains but duty and love,
 Joining heaven to earth in one glorious plan,
 Bind my willing heart to God's throne above,
 To his footstool on earth, to my brother man.

JANE ASHBY.

Battle, Sussex, Eng.

THE CLOSING SCENE.

BY T. BUCHANAN READ.

[The *North British Review* pronounces this poem the best that has ever been written by an American author.]

Within this sober realm of leafless trees,
 The russet year inhaled the dreamy air,
 Like some tanned reaper in his hour of ease,
 When all the fields are lying brown and bare.

The gray barns looking from their hazy hills
 O'er the dim waters widening in the vales,
 Sent down the air a greeting to the mills,
 On the dull thunder of alternate falls.

All sights were mellowed, and all sounds subdued,
 The hills seemed farther, and the streams sang low;
 As in a dream, the distant woodman hew'd
 His winter log, with many a muffled blow.

Th' embattled forests crewhile armed in gold,
 Their banners bright with every martial hue,
 Now stood, like some sad beaten host of old,
 Withdrawn afar in Time's remotest blue.

On slumb'rous wings the vulture tried his flight;
 The dove scarce heard his sighing mate's complaint;
 And like a star slow drowning in the light,
 The village church vane seemed to pale and faint.

The sentinel cock upon the hillsides crew;
 Crew thrice, and all was stiller than before—
 Silent, still some replying warbler blew
 His alien horn, and then was heard no more.

Where erst the Jay within the elm's tall crest
 Made garrulous trouble around the unfledged young;

And where the oriole hung her swaying nest,
 By every light wind like a censer swung;

Where sang the noisy masons of the eaves,
 The busy swallows, circling ever near,

Foreboding, as the rustle mind believes,
 An earlier harvest and a plenteous year;

Where every bird which charmed the vernal feast
 Shook the sweet slumber from its wings at morn,

To warn the reaper of the rosy east,
 All now was songless, empty and forlorn.

Alone, from out the stubble, piped the quail,
 And crooked the crose, through all the dreary gloom;

Alone the pheasant, drumming in the vale,
 Made echo to the distant cottage loom.

There was no bud, no bloom upon the bowers,
 The spiders wove their thin shrouds night by night,

The thistledown, the only ghost of flowers,
 Sailed slowly—passed noiseless out of sight.

Amid all this—in this most cheerless air,
 And where the woodbine sheathes upon the porch

Its crimson leaves, as if the year stood there,
 Firing the floor with his inverted torch—

Amid all this, the centre of the scene,
 The white-haired matron, with monotonous tread,

Plied the swift wheel, and with her joyless men
 Sat like a Fate, and watched the flying thread.

She had known sorrow. He had walked with her,

Off supped—and broke with her the ashen crust;

And, in the dead leaves, still she heard the stir
 Of his black mantle trailing in the dust.

While yet her cheek was bright with summer bloom,

Her country summoned, and she gave her all,

And twice War bowed to her his pale plume;

Re-gave the swords, to rust upon the wall.

Re-gave the swords—but not the hand that drew

And struck for liberty the dying blow;

Not him, who to his sire and country true,

Fell mid the ranks of the invading foe.

Long, but not loud, the droning wheel went on,

Like the low murmurs of a hive at noon;

Long, but not loud, the memory of the gone

Breathed through her lips a sad and tremulous tune.

At last the thread was snapped, her head was boud;

Life dropped the distaff through his hands serne;

And loving neighbors smoothed her careful shroud;

While Death and Winter closed the Autumn scene.

SUSTAIN THE RIGHT.

We may not all, with powerful blow,
 Be champions for the right;

But all with firm, undaunted brow,
 May stand unshaken 'mid the flow

Of wrong sustained by might;

One word may turn the wavy ring scale,

One willing, honest hand,

Upbore the cause that else might fail,

Although by genius planned.

THE LIBERATOR.

A GOLD WATCH PRESENTED TO A. J. DAVIS.

For the Liberator.

SWEET LULU MAE.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.